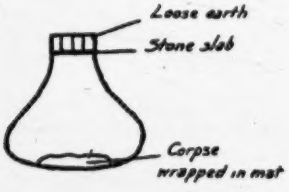
1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38
KAGORO

with ululations and the blowing of horns. He handed the head to a relative who put a string through the lips and danced about with it. He himself went straight to the priestly family which had charge of the head-hunting rites. From them he received a protecting draught consisting of some palm and mahogany oil intermixed with a few drops of the blood from the head. He was subjected to numerous taboos. He was not allowed to speak or touch the ground, being carried round on the shoulders of friends in the same way as a successful athlete in England. After the dance the warrior was taken to his house. The head was buried in mud by the priestly family and when it was clean of all flesh was deposited in the skull hut, which was to be found in every Kagoro village. When this was done a feast was held, but at this feast no women or young people were allowed to be present. All congratulated and thanked the warrior, holding up to him the index finger of the right hand, a mode of salutation to which he became entitled for the rest of his life. The Kagoro refrained from taking the heads of their Morwa and Katab neighbours, confining their energies to the Ataka and Kaje tribes. In times of war the Kagoro abstained from drinking beer. Their villages were protected by hedges of cactus which provided good cover for discharging their arrows. The hills and caves in the rear offered a safe retreat if they were driven out of their villages.

The Kagoro grave is of the decanter type, a type which may have had its origin in pot burial.



As stated in the Katab report, the Kagoro tribal marks are similar to those of the Katab, Morwa, Ataka, Kaje, Jaba, and Kagoma. The Kagoro call the Katab "Atiap", the Morwa "Asulio", the Kaje "Ajio", the Fulani "Fata", and the Hausa "Akpat". They call themselves the Agwǫlǫk.